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Jewish France

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THE REVOLUTION AND THE FIRST EMPIRE

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THE REVOLUTION AND THE FIRST EMPIRE

Ou is the Jew during the Revolution? - on the roads. He looks for a corner that suits him, he penetrates through the open breach, he takes root in this society whose frameworks have just been broken. The opportunity is good indeed. In cities which are almost deserted and where the scaffold has knocked the heads of the most honest and intelligent down, he no longer has to fear the vigilant attention which he would have been the object of in this old world where, old and young people, each one knew each other for having prayed together in church, held each other by a thousand traditional ties, supported each other, loved each other.

From the outset, the Revolution had, like the Jewish Republic of today, the character of an invasion. The French element disappeared, as nowadays, in front of a bunch of foreigners who seized all the important situations and terrorized the country. "All the scum bubbled up," says Mr. Forneron ^[1]. Switzerland gave us Marat, Hulin, Clavière, Pache, Saladin; the Walloon countries sent Theroigne, Prolys, Cloots, Pereyra, Fleuriot, all leaders of murderers; the declassified of all languages were welcomed as brothers by those of Paris who claimed to fix the destinies of France and perhaps those of mankind. "

To this list, we must add Poles like Lazowski, Germans like Freys, Trenck and Charles de Hesse; Italians like Gorani, Dufourni, Manini, Pio and Rotondo; Spaniards like Guzman, Miranda, Maichena. In this invading flood, the Jew goes unnoticed.

Pereyra, the inseparable of Marat, the friend of Gobel, who pushes this unfortunate to the sacrilegious comedies that we know, is authentically Jewish; according to a constant tradition, Simon, the executioner of Louis XVII, was a Jew ^[2].

It was also asserted that David was of Jewish origin, as the name tends to suggest, and one would thus explain by a hatred of race the insults lavished on the king and the queen by a man

than the elder diet had been full of benefits.

What do you say about Marat? Mara is the real name. The family was expelled from Spain, they took refuge in Sardinia, then in Switzerland and, not being able to admit openly Jewish, they became Protestant. With the leprosy which gnaws at him, the filth in the midst of which he lives, the hatred he shows for Christian society, he is indeed a son of Judaizers, a Marane responding to the pyres of Spain with the guillotine. of France.

Mr. Taine certainly caught a glimpse of this when he spoke of the mixed races which produced this monstrous being, but he, too, hovered around the question. What he has highlighted, in his *Psychology of the Jacobins chiefs* ^[3], it is the mental state of Marat, which begins with the mania for persecution and ends with the mania for homicide.

However, Marat's madness is special: it is Jewish neurosis. Among the boldest in their doctrines, no Christian foreigner would dare to go to London, Berlin, or St. Petersburg, to say quietly: "We must bring down 270,000 heads in this country." We wouldn't dare; the Jew dares.

This intellectual audacity, this enormous impudence of which we have spoken often, because we meet it at every step, in financial enterprises as in political enterprises, has as its basis an idea imprinted in the brain for centuries. Religion, which teaches the Jew that he is superior to other men, that he must annihilate all that is not himself, that all that is on the earth belongs to him, is the powerful vehicle of these delusional conceptions of 'a particular form, it is the first principle of these theories, it constitutes the secret and invisible logic of these incomprehensible aberrations for the superficial.

The classic phrase "the hideous Marat" is only half right. Doubtless the mouth without lips, contracted by a sort of trismus, is ferocious, but the eyes are beautiful; they sparkle with fury in Marat in the gallery of Simon Petit, they almost sweet in the portrait of Boze and that of M^{me} Alais. The Marat à la Bajazet, the Marat wearing a headscarf like a turban, the knot of which forms an aigrette, looks like an old Jewess from the East.

Look carefully at the Carnavalet museum the portrait that was part of the Saint Albin collection and especially the bisque bust, you will clearly see the hallucinatory, the neuropath; you will discover there, as in Robespierre, moreover, as in many actors of these tragic scenes, this asymmetry in the two sides of the face which reveals an unbalanced being.

The wax modeled almost immediately after the stabbing of heroin, by M^{me} Tussaud, very clever, we know, in this kind of work, and that ordinarily charged, gives the same impression. This time we have the hand, a hand with slender fingers, which is not the grip of a murderer, of a violent

man, of a bloodthirsty man who strikes himself, but of a completely theoretical scoundrel. Death suddenly released on this calm face the dominant, the bottom of the Jew, a great sadness, almost touching.

No doubt there was more than one Jew among these organizers of Jacobin societies who fell from who knows where to denounce, proscribe, send good people to the guillotine. I don't think we thought much of asking them for their papers then.

When the taste for these studies on the Jewish movement in France, of which we do little in this work but outline the general plan, will have spread, patient researchers will have the idea of searching the departmental archives from this point of view, to inquire about the time when certain inhabitants arrived in the country and, in most cases, I am convinced, they will find a Semitic origin in families in which hatred of the priest is hereditary.

In Paris, the first care of the Jews, to show themselves worthy of their emancipation, was to rush for the diamonds of the Crown; they played the main role in the theft of the Garde-Meuble. I have told elsewhere this looting of the Garde-Meuble, still so obscure, surrounded by so many mysteries ^[4] . One would think we saw a symbol there. The spectacle of these treasures, patiently accumulated over countless generations, royal crowns, chalices donated by Suger, gems donated by Richelieu, magnificent and glorious memories, sown in the streams by the fugitives, hastily shared on the bank of the Seine , buried in some pond, lying around in all the taverns, hidden under rags, is it not like the very image of all the brilliant past of this France, handed over to the hordes of the cosmopolitan revolution?

Like the Collar affair set up by Cagliostro, the theft of the Garde-Meuble had the character peculiar to all Jewish enterprises; it was attached from above to the higher policy of Freemasonry, it served below to earn a little money for Israel.

The negotiations, which had been initiated for a long time between the German Freemasons and the French Freemasons, to obtain the retreat of the Prussian army, remained in abeyance for lack of pecuniary resources; the diamonds of the Garde-Meuble provided the necessary funds to buy Brunswick.

D'Allonville, in his *Mémoires secrets* , is very explicit on this point ^[5] .

The Paris Commune, he wrote, as well as Dumouriez had not been slow to hatch intrigues in an attempt to save his bloody domination. Dohm, whose name is found in all the occult negotiations of Prussia, who during the insurrections of Belgium, was linked with the abbot Tondou, journalist then in

Horve, and since minister of foreign relations under the name of Lobreun; Dohm in correspondence with the French Jacobins by a named Benoît had, from the beginning of the campaign, made understand to Mme de Ritz, then to Lucchesini and Lombard very in credit near Frederick William, the advantages which he could personally draw of a secret agreement with France and those that this power would procure for Austria's natural enemy: but the loyalty of the Prussian monarch and his desire to save the royal family prisoner put an obstacle to the very pronounced wish of his entourage to whom moreover, gold and a great deal of gold were needed in order to induce them to satisfy the desires of those whom the monarchs hated.

To overcome this double obstacle it was necessary to ruin the Prussian army and the delays of the Duke of Brunswick provided for it; to collect enough money to bribe the Prussian ministers, and the Diamonds of the Garde-Meuble provided it.

Billaud-Varennes, who left Paris after the massacres of September 2 and 3, had surrendered to the army on the 11th and started negotiations, the sums of which promised and not yet paid were only delaying the conclusion. millions, the fruit of the plunder of August 10, was all that the Paris Commune had and it was not enough. *What are you not stealing the Garde-Meuble?* cried Panis, and the thing took place on September 16, through the care of Tallien and Danton, which procured, in various values, a sum of thirty millions.

The first openings had facilitated Dumouriez's flight from a position in which he would have been helplessly lost; others prevented it from being dropped off during the Valmy cannonade; and from the 22nd to the 28th the negotiations were, as we have already said, followed with activity.

Crown diamonds long fueled the commerce of the Jews of Germany. Danton and Fabre d'Eglantine, whom Mme Roland so formally accuses of theft, had their share of the plunder. A few subordinate Jews who had allowed themselves to be caught stood alone on trial.

One of the first individuals guilty of the theft of the Garde-Meuble, says the *Bulletin of the Criminal Court*, which had to undergo the sanction of the law, was a Jew by the name of Louis Lyre, native of London and aged 28, exercising the profession of merchant in the Beaubourg district. he had been accused of having participated in the looting committed on the nights of September 11, 13 and 15 and of having sold, during that month, to a certain Moyse Trénel, pearls and diamonds, his share in the product of theft. He left a will of death, and on October 13, 1792, at half past ten in the evening, he suffered his sentence, showing courage and coolness worthy of a better cause.

Another Jew, living in the rue des Vieux Augustins, Del Campo, who called himself Deschamps, was also executed.

All the Jews of Paris were in the business. We find in the debates the Dacosta, always ready to do well, Lyon Rouef, fairground merchant and innkeeper, rue Beaubourg, as well as his wife Leyde, Israel, Aaron Hombergue, the Anglés father and son who sell to the Jew Benedict Salmon a large quantity of diamonds. This Salmon had already taken the opportunity to buy 150,000 francs worth of fine pearls. Some seem to have been more fearful or more scrupulous than Trénel and Salmon. We read in the Thermometer of the day, written by Dulaure and B. Chapet, on Monday September 24, 1792.

"About thirty diamonds from the Garde-Mobilité were given in a letter to the deputy secretary-clerk of the Municipality by the Sieurs Anselme and You, Jews, to whom they had been offered to buy them. "

Crown diamonds, in any case, don't stand a chance with Republicans and with Jews. The First Republic leaves them or has them stolen; the Empire and the Monarchy reconstitute this marvelous treasure, under the current Republic, the Jew Lockroy talks with the hook-nosed merchants who meet in the basement of Sweden's coffee and, to facilitate a lucrative operation for Israel, proposes and makes accept a law authorizing the sale of all these memories of the past.

It was the Jews who organized the looting of the churches ^[6], the destruction of the masterpieces inspired by faith in the genius of our imaginers of the Middle Ages. What more magnificent occasion to satisfy at the same time his hatreds and his cupidities, to insult Christ and to enrich oneself! All the silverware of the churches, acquired at a low price, passed into these greedy hands. The Public Treasury, Cambon himself observes, had almost no part in these spoliations.

Often the Jews bought entire churches with a handful of assignats and, when calm was restored, rented them dearly to the faithful. I have already told how they had bought and demolished the church of Nicolas Flamel, Saint-Jacques de la Boucherie. Two Jews, Ottevuere and Stevens, were awarded the church of Saint-Leu-Saint-Gilles, in the rue Saint-Denis, and, in 1802, leased it to the abbots Morel and Girard who served it. From year to year the rent rose from 3,000 to 10,000 francs. Finally the church was bought by the City, for 209.312 francs in accordance with the decree of July 120, 1810.

The furniture of emigres was another opportunity for fruitful operations. The members of the Convention themselves consulted with the Jews to appropriate the remains of the proscribed.

In *the Crimes of the Seven Members of the Former Committees of Public Safety and of General Security*, Lecointre, from Versailles, recounts that at the sale of the Château de Montbéliard, his colleague Bernard came to an agreement with a Jew, named Trévoux, to be award, irregularly and almost for nothing, objects of great value.

He would also have distracted from the inventory and had a blue marble table, precious books, etc. packed on his own account. He would have been assigned automatically, without auctions, a car, 18 chandeliers, 42 metal torches, 4 feet of column.

The corrupt and tampering France of the Directory offered the Jews a prey almost as beautiful as the France of the Third Republic.

The Jews, writes Capefigue, in his *History of the Great Financial Operations* since Paris opened to their speculations, they came from all sides and took in with all hands; they started out, at first timid, with petty trade, supplying horses and petty usury, limited trading on assignats; they did not yet have a firm enough foot on the ground to dare the bank they left to the Genevans; they contented themselves with buying old furniture from castles, relics from churches, confiscated jewelry, and lending a few louis to emigrants in exchange for good values. In some departments, they had established themselves on the soil of cultivators, like crows on their prey; in upper and lower Alsace and in Lorraine, they became masters of land ownership through mortgage loans and repurchase deeds. In Paris, they flooded the neighborhoods around the Temple, which had become, in a way, their ghetto. That they were allowed to walk in freedom and in a period of time, they would be masters of the industrial market and of money.

The Jew, then less trimmed than today, is half a brigand, half a banker, or rather begins by being a brigand before establishing himself as a banker. It is the time of the famous Michel, Michel the assassin, whose little girls ended up marrying dukes and princes, without having yet disappeared the sinister legend which attaches to this name. Michel had lured a family of emigres to a chateau on the outskirts of Paris, whom he had slaughtered in order to seize the money and jewels that she brought back with her. Acquitted by a winning jury, despite overwhelming evidence that disappeared with the complete dossier of this case, he was nonetheless condemned by public opinion.

Simon, who maintains Mlle Lange, the fashionable hetaïre, scandalizes the city with its pomp and all Paris claps its hands when, at the Salon of the year VII, Girodet, in a corner of his painting of *Danaë*, represents the millionaire like a giggling turkey and a fan tail.

The Jews, however, inaugurated this policy which will henceforth be theirs: to succeed in a revolution where one fishes in troubled water the momentary reign of any savior who ratifies by the possession, under a regular government, the property of what 'we stole. The legitimate king would have hampered them then, they prevented by all means his return, they needed a *Shiloh*, as had been Cromwell, a temporal Messiah, the man was quite ready.

Was Napoleon of Semitic origin? Disraeli said it, the author of *Judaism in France* supports it. It is certain that the Balearic Islands and Corsica served as a refuge for many Jews expelled from Spain and Italy who ended up converting to Christianity and, as it happened in Spain, took the name of the great lords who had served as their godfather, Orsini, Doria, Colonne, Bonaparte. Michelet, who, with his visionary organization, had the intuition of certain profound things on which he dared not insist too much because of his party, touched on this point on two or three occasions. "I said," he writes in particular in his *XIXth Century*, "that a spiritual Englishman would have Bonaparte believe to be a Jew by origin. And as Corsica was once populated by the Semites of Africa, Arabs, Carthaginians or Moors, Maranes, say the Spaniards, it seems to belong to them more than to Italians. "

Certainly a Freemason and very far in the secrets of Masonry, a fierce Jacobin, a friend of young Robespierre, Napoleon had everything he needed to play the role expected of him. Finance adopted him, the Michel, the Cerfbeer, the Bedarrides sponsored him during his first expedition to Italy when the state coffers were empty. He had only to appear for everything to succeed him: in one day he took the Impregnable Malta ^[7], for returning to France on 18 Brumaire, he quietly crossed the Mediterranean crisscrossed by English cruises. Freemasonry had organized around him this kind of conspiracy of enthusiasm which floats in the air, is communicated step by step and ends up reaching an entire country. We had a rehearsal of this kind of forced card with Gambetta, this fat man swollen with words who had been inept and dishonest during the war and whom France for a moment believed to be the necessary man.

Napoleon fulfilled the obligations which he had towards the Jews, and busied himself with bringing definitively into the laws the equality so inconsiderately granted to the Israelites by the Constituent Assembly.

On July 26, 1806, a first assembly of Jewish deputies met at the Town Hall, it was made up of the main notabilities and fifteen rabbis under the chairmanship of Mr. Furtado, of Bordeaux.

A decree of July 22 had charged MM. Pasquier, Portalis and Molé to follow, as commissioners, all affairs concerning the Jews. The assembly had to resolve a certain number of religious questions which were summed up in this: the Jews, by accepting the benefits of equality, that is to say by entering into a fully constituted society whose constitution it, had had no part, would they deign to modify what their religion was contrary to this society?

The program contained the following questions in particular:

1 ° Is submission to the laws of the State in civil and political matters a religious duty?

2 ° Are polygamy and divorce generally consecrated and lawful among the Ebreux?

3 ° Are they allowed to answer calls for military service, to cultivate the land, to take care of mechanical work?

4. Do the Jews regard Christians as *brothers* or as strangers?

5 ° Is usury authorized with regard to foreign nations?

Things did not go as smoothly as one might have thought. The Jewish deputies, without a religious character, undoubtedly considered that everything had to be promised, even if it meant keeping nothing afterwards, but the rabbis seem to have been animated by certain scruples and to have wanted to fully defend the old Mosaic law which never assimilates the Christian, the *goy*, the *nacri* to a Jew ^[8],

A document from the Archives: 44Note on the Council of Ministers, meeting of September 5, 180644, indicates certain internal difficulties ^[9].

There are fifteen rabbis in the assembly, if this number is not enough, we can bring in thirty more. We would join these forty-five rabbis thirty of the principal members of the assembly, and these seventy-five individuals would form the Sanhedrin, but the assembly as it is would remain whole, it would only be increased by thirty newly called rabbis... This large number would encourage the rabbis timid and would act on the fanatic rabbis, in the event of extraordinary resistance, placing them between the need to adopt explanations or the danger of a refusal the result of which would be the expulsion of the Jewish people. These family quarrels would probably lead to the goal we set for ourselves.

But before bringing in, in order to put the assembly in the event of forming the great Sanhedrin in its midst, such a considerable number of rabbis, it is necessary to ensure whether the fifteen rabbis,

current deputies, will be of the opinion of the answers. ask questions and how much they hold on to theological views. It would, in fact, be very ridiculous to have thirty new rabbis come at great expense to declare that the Jews are not the brothers of the French.

There were certainly many secret negotiations to reach an agreement. The letter sent to the Emperor, dated April 1, 1806, by Molé in charge of this thorny affair, is proof of this.

Having received delicate and confidential overtures from some Jews, which I believe likely to be submitted directly to Your Majesty, I am asking for a moment of special audience. I implore her to see in my request only a proof of my ardent zeal for her service and of my deep desire to support her designs in the mission which she has entrusted to me.

Sire, from your Imperial and Royal Majesty, the very humble,
very devoted and very faithful subject,
MATH. MOLE.

As a result of these talks, the responses of the general assembly of Jewish deputies, in conformity with those expected by the Emperor, having been adopted in the sessions of 4, 7 and August 12, M. Molé spoke on September 18, to announce the convocation of the great Sanhedrin. The mission of this Sanhedrin, composed of seventy members without counting the president, was to convert the answers already given by the assembly into doctrinal decision.

"His Majesty," Molé had said, "wished that there should be no excuse left for those who would not become citizens; she assured you the free exercise of your religion and the full enjoyment of your political rights, but in exchange for the august protection which it grants you, it demands a religious guarantee of the principles set out in your answers. "

Two-thirds of the members of the Sanhedrin had to be rabbis among which would take place first those who had been part of the previous assembly, the other members had to be appointed by this assembly by secret ballot. The great Sanhedrin met on February 4, 1807 and its sessions lasted until March 4 of the same year ^[10] .

It was made to strike the imagination, the reunion, after so many centuries, of the descendants of this race so long proscribed. For the first time since the destruction of the Temple, a Sanhedrin gathered the members of this wandering family in an old chapel which, before becoming an annex of the Town Hall, had long been consecrated to Saint John, the beloved disciple of Christ.

The representatives of Israel seem to have been moved by the solemnity of this spectacle.

One of their first acts had a character of grandeur which is not usual with what comes from them.

They remembered the long persecutions, the countless years which had succeeded each other, always filled with such keen anguish, always threatened with such formidable perils. They remembered that for more than twelve hundred years a single man had spoken constantly for them, had repeatedly declared that the freedom of their conscience should be respected, had intervened with kings to protect the persecuted, had given the example of tolerance by granting the Jews in its States better treatment than anywhere else. This man, always the same in his doctrine, always similar in his goodness, this man who never dies, was the Vicar of Jesus Christ [11]

After so many years, the Jews, finally at peace, wanted to thank the representative of Heaven who had so often been the advocate of the proscribed near the powerful of the earth. These thanks, the members of the Sanhedrin formulated them in an address which is certainly one of the honorable pages of the history of Israel.

In the meeting of February 5, 1807, on the proposal of M. Avigdor, the following project of address was adopted:

The Israelite deputies of the Empire of France and the Kingdom of Italy at the Hebrew Synod decreed on May 30, filled with gratitude for the successive benefits that the Christian clergy has rendered in the past centuries to the Israelites of various states of Europe ;

Full of gratitude for the reception which various Pontiffs and several ecclesiastics gave at different times to the Israelites of various countries, when barbarism, prejudice and ignorance united persecuted and expelled the Jews from the bosom of societies;

Stop:

That the expression of these sentiments will be recorded in today's record so that it will forever stand as a genuine testimony of the gratitude of the Israelites in this Assembly, for the blessings which the generations that preceded them have received from ecclesiastics from various European countries [12] .

This commendable movement did not last. When the Pope was persecuted in his turn, the Jews overwhelmed him with contempt in their newspapers, they plundered in Rome the effects of the

soldiers who had come to defend him, they organized, which paints the race, a vile riot against the coffin. by Pius IX.

The declaration of February 5, 1807, should be compared with the account of the infamies committed by the Jews of Rome, an account given precisely by two Israelites who had converted and became priests, the Abbots Leman, who published a pamphlet under this title: *Letter to the Israelites dispersed on the conduct of their co-religionists from Rome during the captivity of Pius IX in the Vatican* .

On September 20, 1870, tell the Leman brothers, the pontifical Zouaves, defenders of Rome, received the order of Pius IX not to continue their heroic defense, and they left the ramparts to meet, sad, isolated, one by one, on Vatican Square via the Sant'Angelo Bridge. Their friends were quick to bring them civilian clothes. Now, at the head of the bridge and throughout its course, there were troops of Jews who, amid the clamors and insults of the revolutionaries against the Zouaves, tore them, or those who followed them, away from them. travel packages, clothes, whatever they could grab hold of, and, as if it were not a question of plunder but of politics, threw them over the bridge into the Tiber. But downstairs there were their sailors who, with their boats,

The Jews then looted the barracks and removed everything from weapons, uniforms, to bedding and furnishings.

Last year (1872), add the same authors again, there were scenes of abomination and ferocity at the Porte du Gésu. They shouted at the Christians who, peaceful and harmless, had gathered to pray together. At the exit, they were hit. Well ! Behind these people screaming and hitting we recognized the Jews of the ghetto. We recognized them! We ourselves chatted with people who knew them by name and who saw them from the top of the windows overlooking the Place du Gesu. They saw them throwing lead bullets "the size of nuts, so as to cause bloodshed and stir up hatred." "

When we asked for information on the vile scenes that took place in front of the Quirinal and elsewhere, where holy things were ridiculed, priests insulted, Madonnas soiled, holy images torn apart, we were always told: *the buzzuri and the Jews!*

Last year, did we not see the Jew Lévy, author of an odious pamphlet against the Pope, have the *anticlerical Congress* he had organized declare that the next meeting of the congress would take place in Rome for better brave, the august captive of the Vatican?

Inexorable to claim what one owes it, Israel has a singular way of paying its debts!

In 1807, in any case, the hearts of the Israelites were overflowing with gratitude. The thanksgiving in Hebrew voted for Napoleon seems to be crossed by a breath of biblical poetry. You would think you heard a prophet from Zion thanking one of those Sin-Akké-Irib or these Schal-Manou-Asir that one sees in the Ninevite bas-reliefs preceded by great Argyraspids and sinking into the breasts of the vanquished.

The steel-toothed wheel with the gold-scaled chariot.

Napoleon, all kings have been dispelled before you, their wisdom has vanished and they staggered like a drunken man. On the day of Austerlitz you broke all the strength of two Emperors, death walked before you and you traced to its fury the path it had to follow, without deviating from it. The past generations that death has devoured, that hell has swallowed up have said to the noise of your exploits: among the warriors, among the brave, no one was ever like him. God chose him to rule the peoples, he alone has done as many great things as all the heroes of past centuries.

By inviting the Israelites to conform to the laws of the land, by asking them "to do whatever depended on them to acquire the esteem and benevolence of their fellow citizens," the Sanhedrin had not been able to modify this Jewish temperament on which nothing took hold, neither the bad processes, nor the good ones.

The struggle against Semitism, which went almost unnoticed in the midst of so many stupendous events accumulated in a few years, nonetheless held a considerable place in Napoleon's reign.

By a phenomenon, which will be the perpetual astonishment of history, the small artillery second lieutenant had suddenly given way to an empire leader having, not only the sense of total, absolute authority, but the traditions even ancient dynasty monarchs. This upstart, we are forced to admit, is the last sovereign who really governed France.

This one certainly, no more than Bismarck, does not resemble those mystical kings whom the fanciful historians of the Jewish school show us, driven to persecution by the zeal of the monks. He was struck exclusively by the peril which this incessant infiltration into the social organism of an element of decomposition and disorder caused the country to run.

All the eminent men of the time recognized, moreover, that the Constituent Assembly had acted, in this question as in many others, with the haste and the lightness which it brought to everything.

We could no doubt have done something for the Jew, taking inspiration, for example, from that Roman wisdom which distinguished between the *Roman Citizen* and the *Latin junior*. to whom they left the disposal of their property, to which they were even allowed to display an insolent luxury, but whose wealth after death returned to the State by half. Applied to families like the Rothschilds, this system would have given excellent results and would have brought into the public domain the excess of perceived benefits, without preventing these mercantile races par excellence from obeying their vocation for money trafficking. Rome still had the "Peregrinus" which it was forbidden to approach Rome, but, in the worst days of its history, the freedman was not allowed to enter the curia of a provincial city. The People-King would never have understood that a foreigner, even naturalized like Spuller or Gambetta, was the equal of the son of the old citizens who had founded Roman greatness.

At the time of the meeting of the Jewish deputies in 1806, an illustrious jurisconsult, whose high and serene intelligence was foreign to any fanatic influence, Portalis, pronounced himself very clearly on this point in a memoir which has no less than 39 pages and which is a masterpiece of impartiality and common sense.

The Constituent Assembly had believed that, in order to make the Jews good citizens, it was enough to make them participate indiscriminately and unconditionally in all the rights enjoyed by French citizens, but experience has unfortunately proved that if we should not lack philosophy we had lacked foresight and that in certain circles we can not allow ourselves to promulgate new laws usefully unless we have worked above all to prepare and train new men.

The error comes from the fact that we only wanted to see a question of religious tolerance in the problem to be resolved on the civil status of Jews in France ^[13].

The Jews are not just a sect, but a people. This people once had its territory and its government: it was dispersed without being dissolved, it wanders all over the globe in search of a retreat and not a homeland, it exists among all nations without being confused with them, it does not believe it is living. than in a foreign land.

This order of things is due to the nature and strength of Judaic institutions. Although all States generally have the same object, that of preserving and maintaining themselves, each State nevertheless has one which is specific to it. The enlargement was the object of Rome, the war that of

Lacedaemon, the culture of letters that of Athens, commerce that of Carthage and religion that of the Hebrews.

It is in the nature of such legislation that philosophers and scholars have sought the explanation of its duration. We understand, in fact, that when religion, laws, manners and customs of life are the same among a people, it would be necessary, in order to effect some revolution in the opinions and customs of this people, to be able to change both all the institutions and all the received ideas of which its existence is made up. This cannot be, we have some sort of proof of it in the very eternity of the people we are talking about.

Religion is ordinarily relative only to things which concern conscience, among the Jews religion embraces all that founds and governs society. Hence the Jews everywhere form a nation in the nation, they are neither French, nor Germans, nor English, nor Prussians, they are Jews.

From the fact that the Jews are less a sect than a people, it follows that it was not prudent to declare them citizens without examining whether they could and even frankly wanted to become so;

It also follows that it could not be unreasonable or unjust to subject to exceptional laws a kind of corporation which, by its institutions, its principles and its customs, remains constantly separated from the general society.

By assimilating, without precaution, the Jews to all the other Frenchmen, we called in a crowd of foreign Jews who infested our border departments, and we did not effect on the mass of Jews more formerly established in France the happy changes that 'we promised ourselves the naturalization system that had been adopted. In this regard, the present circumstances speak for themselves sufficiently.

The Jews at that time, had not yet opened their new way, the great financial move that will, as they say "the glory of the XIXth century," and that is to go, come back the money, dancing and shimmering gold, crumpling and rustling the blue banknotes so that the flickering and troubled gaze by these sleight of hand does not perceive that this movement is very simple and that it consists in introducing into the pockets of the Israelite which is in the pockets of the Christian, they did not yet operate without pain, they stuck to the old game, to the classic usury and, freed from all monarchical shackles, armed with their rights of citizens, they gave it to their heart's content.

Unhappy Alsace moaned under the Vampire, prayed, begged, shouted, stirred, threatened. The brave Kellermann, who had led so many heroic charges, felt his courage abandon him before this

flood of German Jews who descended on the unfortunate province he governed.

Distraught, he poured his sorrows into the bosom of the Emperor and wrote from Colmar, on July 23, 1806:

The sheer volume of claims for which they have obtained registrations is frightening.

The wear and tear of the Jews is so enormous that it has given rise to an offense which had not yet appeared in the criminal courts of Alsace. For some time now, these courts have had to judge the causes for false receipts which were opposed to the Jews, of which bad faith alone inspired the idea.

The administrative and judicial bodies have had to transmit to Your Majesty's Minister more extensive details on the evils which result from the usury and bad faith of the Jews.

The emperor, with the attention brought to the smallest things by this powerful brain which embraced the government of the world, not only as a whole, but in the most minute details, had constant reports on this question ^[14] .

The report which was sent to him at Firckenstein, August 25, 1807, by Champagny ^[15] , and on which we read: *Urgent object, referred to the Council of State, interior section* , is undoubtedly the basis of the famous decree of March 17, 1808.

The first means of preventing these disorders, said the minister, is to put the authority in a position to prohibit any kind of traffic to man who would have thus abused the facility left by the laws for civil transactions. So the Jews outside, on the manners of which one could not have positive guarantees, will be allowed to come to traffic in France only after having duly justified their faculties to do it honestly, because a well-founded presumption leads to believe that a Jew incapable of fulfilling this condition would come to seek in France only to carry on an illicit industry and, doubtless, nothing would be more contrary to the intentions of Your Majesty than to see foreign Jews thus abusing, for their own benefit, the protection which it deigns to grant to the Jews of its States. So again no Jew, other than those doing the wholesale trade, manufacturers or exploiting by themselves a rural property, will not be able to trade without being provided with an express authorization, which will be given by the local administration, which can be revoked, and which will always depend on the certainty acquired that he does not abuse this alleged trade for shameful speculations. These authorizations will have to be aimed at when the Jew will traffic outside his home, the peddlers will be

subject to special surveillance and the Jews will be prevented from losing good faith outside of places where they are particularly well known.

The decree of March 17, 1808 conformed to these indications.

Article 7 read:

From now on and from next July 1, no Jew will be able to engage in any commerce, trade, traffic whatsoever, without having received, for this purpose, a license from the prefect of the department, which will be granted only on precise information and that on a certificate: 1 ° from the municipal council noting that the aforesaid Jew has not engaged in usury, nor in any illicit traffic, 2 ° from the Consistory of the synagogue, in the district in which he lives, attesting to his good order and his probity. This license will be renewed every year ^[16] .

Article 16, with the aim of stopping the proliferation, said:

No Jew who is not currently domiciled in our departments of Haut and Bas-Rhin will henceforth be allowed to take up residence there. No Jew not currently domiciled will be admitted to take up residence in the other departments of our Empire, unless he has acquired a rural property and engages in agriculture, without meddling in any trade. , trading or trafficking.

Article 17 further stipulated that the Jewish population would not be allowed to provide substitutes for conscription, any conscripted Jew owed personal service.

Napoleon seems to have been guided in these measures by a single thought, the desire to see *his Jews* . In this, the sure instinct of his marvelous genius did not deceive him: Any Jew that we see, any proven Jew is relatively harmless, he is sometimes even estimable, he adores the God of Abraham, it is a right that no one thinks of challenging him and as we know what to expect on his account, it is possible to monitor him.

The dangerous Jew is the vague Jew, a socialist in words, an agent provocateur, a foreign spy, he deceives both the workers who trust him and the police who pay him and the government which employs him, he pushes the naive into the Commune, then denounces them to the Versailles, slips away when we want to clarify the matter and reappears when calm has been established to declare that he has suffered for a good cause, it is the harmful animal par excellence and at the same time the elusive animal, it is in fact crammed into so many things

that one does not know how to take it. If you stop him in a riot, he claims to be from his homeland, victorious Germany, which knows how to respect his children, if you try to expel him, he proves to you that he was naturalized at some point. Soldier for the emancipation of peoples when democracy is at the top, defender of order when reaction triumphs, he is the most powerful agent of trouble that the earth has ever produced,

To see his Jews, Napoleon first demanded that they take names.

On July 20, 1808, a decree appeared concerning Jews who have no fixed surname and first names. Here are the main points:

Article 1: - Those subjects of our Empire who follow the Hebrew worship and who, until now, have not had a fixed surname and first names will be required to adopt them, within three months of the publication of our present decree, and to declare it before the registrar of the municipality where they are domiciled.

Article 2: - Foreign Jews who come to live in the Empire and who are in the case provided for by Article 7 will be required to complete the same formalities within three months of their entry into France.

Article 3e: - No family names will be admitted name taken from the Old Testament, nor any city name. Those authorized by the law of 1 Germinal year XI ^[17] may be taken as first names .

Article 4: - The Consistories by making a statement of the Jews of their community will be required to justify it and to let the authority know if they have individually fulfilled the conditions prescribed by the preceding article. They will also be required to monitor and make known to the authority those Jews in their community who have changed their name, without having complied with the provisions of the aforesaid law.

The Jews of our States or the foreign Jews who will come to settle there will be excepted from the provisions of our present decree when they have known names and surnames, and which they have constantly worn, although the aforementioned surnames and first names are taken from the Old Testament or the cities they inhabited.

A circular to the prefects, signed by Minister of the Interior Crettet and dated September 8, 1808, further specified the formalities to be accomplished.

The decree of July 20, this circular said, imposes on Jews who do not have family names or fixed first names the obligation to adopt them.

It is important that the Jews are informed of what to do and that the execution of the decree takes place in a uniform manner in all the municipalities where it exists.

I invite you to make a decree in which the decree will be printed and which will prescribe the following provisions:

A double register, stamped and initialed by the president of the court of first instance, will be opened at the town hall of each commune where there are Jews, to receive the declaration of all those who are French and who are designated in articles 1 and 5 of the decree.

Any adult will have to make his own declaration, the fathers, and failing them mothers, will do it for their minor children, the guardians for their wards.

The adult son will be required to take the surname of his existing father, the adult siblings who no longer have either father or mother will all adopt the same surname.

The declaration will be made in these terms:

In front of us, mayor of the commune of canton of..., District of, department of..., Presented himself Aaron who declared to take the name of.... for family name, for first name that of and who signed with us on.... 1808.

This formula will be the same for the Jews who are in the case of article 5 of the decree by substituting the word *conserve* for the word *take* .

It will be followed by the fathers or failing that by the mothers of minor children and by the guardians with the following modification which declared to give to Baruch or to Sara, his or her minor son or daughter or to his ward, born in the last name of

A specific declaration for each individual will be made and received in both registers; each will be signed by the mayor or by the declarant.

Please have a double register opened without delay in the municipalities where it is to be established and inform me of the measures you have taken.

These registers, some of which still exist, will be of interest in reconstructing the civil status of the Jews who tend more and more to lose themselves in the community while maintaining, from the point of view of their interests, their distinct organization.

It must be recognized, however, that, this time again, the measurement of the name change was not carried out as it should have been.

When names were given to the Jews of Austria, under Joseph II, this care was left to the subordinate employees who found there an opportunity of profit. By paying a few guilders we had a pretty bird or flower name, a poetic or auspicious name, we called ourselves evening breeze or morning perfume, *Strauss* , bouquet, *Wohlgeinch* , bonne odeur, *Edelstein* , precious stone, *Goldader* , vein of gold. Those who paid nothing, on the other hand, were given ridiculous or disagreeable names, such as *Galgenvogel* , gallows game, *Saenfer* , drunkard, *Weinglas*, wine glass. In France, the Jews were left absolutely free to choose their names. Most, taking advantage of the tolerance of the law for names established by use, adopted place names, Lisbon, Paris, Lyon, Marseille, the others took ordinary names, Picard, Flemish, Bourgeois, Clément, Laurent, many drew on the revolutionary calendar and were called Avoine, Seigle, Froment, Laurier.

The most common name is that of Mayer ^[18] . It is of very remote origin and appears in the Old Testament and in the Talmud, it appeals to the Jews by evoking for them the image of something that shines. The real word, in fact, is *Meir* (radiant, radiant), and derives from both the word gold and the word light.

Colin, Kahn, Kohn, Cahen are all variations of the Hebrew word Cohen (priest of Aaron's family).

The first names most used among the Jews are the translation of a Hebrew word: Maurice corresponds to Moses, Isidore to Isaac, Edward to Aaron, James to Jacob, Alfonso to Adam.

The tolerance of the Restoration in fact removed all the formalities that could have hampered the Jews. The tables drawn up by order of the Emperor, on the contrary, are masterpieces of vigilance, attention, clarity in the details, they contrast with the shamelessness that reigns in present-day France where everyone enters the homeland as in a mill. They still serve as a blueprint and a model for the anti-Semitic committee, which is trying to get a little clearer about our affairs.

The columns are divided as follows: merchants, manufacturers for their principals; owners exploiting rural property, exercising arts and crafts, second-hand goods, having contributed to conscription, fallen by lot, serving in person, replaced, serving or having served voluntarily, students attending public schools; mortgage statements.

The Jewish population of the empire is spread over 38 departments, it is 78.993 individuals, but Jews from newly annexed countries in Holland and the north are not included in this work.

The number of Jews is 46,663 for the entire extent of present-day France. We note, in the department of the Seine, the presence of 2,733 Israelites, we see to what extent they have multiplied since some figures of the Consistory allow to count about 42,000 proven.

Lyon and the Rhône department, which are infested today, since the Jew Millaud succeeded in being elected senator, are almost intact, there are in all 58 heads of families making together 495 individuals. We read in one of the states that 40 Jewish families have settled in Lyon since 1790, among their members are 2 merchants, 2 owners, 9 artisans exercising arts and crafts, 15 to 20 children attending public schools.

The Jews addressed a petition on petition to the Emperor to be exempted from the rigorous provisions of the decree of March 17, 1808. The Jews of the Gironde had been exempted immediately, those of the Seine, on whom the information had been correct, had been the object of the same favor.

The statements drawn up on this occasion still provide us with some clarifications on the Jewish population in certain departments. Among the departments which claimed the exemption without having obtained it, we find the Moselle with 6,506 Jews, the Rhône 195, the Meurthe 3,489, the Meuse 405, the Côte d'Or 250.

Among the departments, which requested and obtained the exemption, are the Gironde with 2,531 Jews, the Landes 1,598, Seine 2,733, Basses-Pyrénées 127, Alpes-Maritimes 303, Aude 4, Doubs 86, Haute-Garonne 107, Hérault 141, Seine-et-Oise 95, Vosges 345, Gard 425, the Bouches-du-Rhône 948.

Among the departments that did not ask for anything, we note the Allier with 5 Jews, Ille-et-Vilaine 11, Finistère 11, Loiret 7, Loir-et-Cher 10, Loire Inférieure 11, Marne 2, Pas-de-Calais 63, Seine Inferior 47, Somme 14, Yonne 27, Ardennes 11, Charente 8, Charente Inferior 70, Puy-de-Dôme 38, Haute-Vienne 29, Dordogne 1, Var 14, Vaucluse 631, Haut- Rhin 9, 915, Seine-et-Marne 132, Haute-Saône 5, Haute-Marne 44, Bas-Rhin 16, 155, Isère 4.

The Jews, however, had friends around Napoleon 1st. Ney, originally from Alsace, was he a Jew as has often been claimed? This name, in any case, is quite common among the Jews. The particular fatality which weighed on this family, the mysterious nature of the catastrophes which befell them, would confirm me in this opinion. In any case, if we are to believe *the Allg-z-der-Jud* , he carried Israel in his heart.

When, on November 10, 1806, this newspaper told, in 1865, Marshal Ney occupied Magdeburg, he received a visit from the authorities and notables of the city. The marshal had expressly requested that the notables of all faiths be presented to him. After they had passed in front of him, he asked if there was no representative of the Israelite community. The city of Magdeburg, replies one of the assistants, enjoys the privilege of not having Jews among its inhabitants, there is only one here and is tolerated for special reasons. `` You mean the Israelites, " replied the Marshal, `` France does not know any other Jews, gentlemen, where France dominates there is no longer any privileges and from this moment the equality of religions is in Magdeburg the only principle admitted.

"Today in Magdeburg," the German Jewish newspaper said in conclusion, "5,000 of our co-religionists and one of them is a member of the municipal council. "

The *Archives* , which report this fact, do not express a clear opinion on the fact of Ney's Jewish origin.

"We will add, they tell us, that Ney, originally from Sarrelouis, has long passed to be of Jewish extraction, it will not have taken many anecdotes like the one we have just reported to make him this reputation. As we have proved, Disraeli's assertion on Masséna seems at least risky, it is not, however, absolutely improbable. In this case, the grandson of the Marshal, the Duke of Rivoli, who recently married a Jewess, Mme Heine, herself widow of the General Duke of the Moskva, who was considered to be descended from the Jews, would have obeyed a sort of racial attraction that we have seen quite often in the course of this work. For Marshal Soult, Disraeli's supposition strikes me as absolutely romantic, although he appears in a *Jewish Plutarch*. at the same time as Jules Janin.

According to the *Petit Journal* , the first Jewish officer in the French army was Mr. Marqfroy, who died three years ago in Biarritz, aged 95.

He had made the last campaigns of the Empire and had reached the rank of captain.

The father of the deceased was the owner of the Château de Marracq in Bayonne, which he sold to Napoleon 1st, and where he attracted and retained the King of Spain and his son, later Ferdinand VII.

M. Marqfroy, in an audience he had had with Napoleon I, had obtained permission to have his sons admitted to a military school.

State schools had until then been closed to the Israelites.

The deceased and his brother were the first two Israelites admitted to military schools in France.

According to Mr. Kohn, the first Jewish officers would have been MM. d'Alembert, Mardochée and Pollonais, in 1809 were the first to graduate from the Polytechnic School, the other two from the Saint-Cyr school ^[19] .

The Jews, in the presence of the new measures, apparently confined themselves to grievances, but the divorce was complete between them and the emperor. Napoleon, whether or not of Semitic origin, personified, even in financial matters, the opposite of the Jewish spirit ^[20] . By a contrast such as one meets so many in this astonishing genius, this man so chimerical in certain questions, this poet in action in the manner of an Alexander or an Antar was, as soon as it was a question of public finances, the most rigid, the most meticulous, the most honest steward that we have seen since Colbert. For works that honored the French name, for constructions, for encouragement to artists, for festivals more dazzling than any that the world had contemplated before him, he threw the gold without counting, then the next day he defended his people's money, taxpayers' money after all, with the bourgeois harshness of a Louis XII. He was precisely, if we can afford to bring these two names together, the opposite of Gambetta, who said: "Take, plunder, dig deficits, I don't care,

The Jews, sheltered behind Ouvrard, had taken advantage of the moment when Napoleon was busy winning the battle of Austerlitz to abuse the candor of Barbé Marbois, Minister of the Treasury, and organize the famous coup de l'on the subject of Spanish bonds. Tunisian loan, buy down, then decide France to guarantee and sell up. We know the terrible scene which took place on our return, when Barbé Marbois, coming out weeping from the Tuileries cabinet, said to the Emperor: "I hope, at least, that your Majesty does not accuse me of being a thief. . - It is much worse, replied Napoleon, rogue is even less dangerous than stupidity: deceit has limits, stupidity has none. "

From 1810, the Jew, who had supported Napoleon until then and who had nothing more to expect from it, sided with Europe. The all-powerful Emperor now had against him that mysterious force of finance which one cannot resist, even when one is Napoleon I, as Leon Say, the Rothschild man, once insolently declared in the Chamber.

Admirable for pushing, advocating, throwing, Jewry is also admirable for destroying or rather for undermining, undermining, ruining below. When the Jew is against them, head of an empire or a simple individual, journalist or operetta singer suddenly feel caught by a thousand Lilliputian threads who prevent them from moving forward, "they are thwarted in everything, as explained

so well. Disraéli, defamed, dishonored, demoralized, they do not know who to blame, nothing succeeds them without them understanding why. To defy this occult power, before which Bismarck recoiled, men like Napoleon or writers with upright hearts and ingenuous souls who have meditated the word of Christ: "Happy are those who suffer persecution for righteousness, for the kingdom of heaven is theirs." "

No doubt, by undertaking the campaign in Russia, Napoleon helped to spoil his affairs, but a little earlier, a little later, the financial coalition would have got the better of him.

The future banker of the Holy Alliance, Rothschild, showed, when the hour of the denouement approached, an activity without equal, the very greatness of the events seems to have raised above itself this nature of Jew little inclined to the acts of 'heroism.

When evening fell on Waterloo, when the Emperor had tried in vain to enter the last square, Rothschild, who was watching in Brussels, was immediately informed of the defeat by the Jews who followed the army to finish off the wounded and despoil the corpses. If he was the first to arrive in England with the news, he would earn twenty million, he ran to Ostend, but a terrible storm seemed to make the crossing impossible. Puzzled for a moment by these waves which surged with fury, the banker nevertheless gave the order to leave.

"Do not be afraid," he could have said to the captain, "you carry more than the ancient boat, you carry the misfortune of Caesar and the fortune of Rothschild. "

Bonaparte was dead, writes Michelet, from the Age of Iron was born the Age of Money by the loans that were made for war even in the midst of peace and for everything. An intelligent Jew Olinde Rodrigues, in the name of Saint-Simon, wrote the Gospel of this new religion.

The Jews, who until then were in the Republic, formed in double royalty. The German Jews, later those of the South, created two reservoirs into which the capital was poured.

While the first made the funds for the armies of the Holy Alliance, the second gave themselves to the second Bonaparte.

Michelet seems to indicate an antagonism or at least a rivalry. In reality, peace had been signed on the ruins of France between the Jews of the two rites, still in agreement despite the apparent oscillations of the Stock Exchange, they were going to monopolize the money of the universe. Peoples and Kings were nothing more than puppets whose threads the Jews held. The nations

had fought until then for the homeland, the glory, the flag, they will fight no longer except to enrich Israel, with the permission of Israel, and for the sole satisfaction of Israel ...

1. *General history of the Emigrants.*
2. *This Simon was one of the first and one of the most enthusiastic supporters of the secularization of hospitals. "One day," says Goret in Mon Témoignage , "Madame Elisabeth asked him how his sick wife was doing at the Hôtel-Dieu.
- Ah! It's a pleasure, he replied, to see the ladies of the Hôtel-Dieu today, they are dressed like my wife, like you, no more, no less.*
3. *Origins of contemporary France. The Revolution , Volume III*
4. *Revue de la Révolution (March 3, April 3 and May 3, 1883).*
5. *Secret Memories , Volume III .*
6. *The real people were deeply attached to the religion of their fathers. In 1793 the women of the Halle still organized altarpieces for the Corpus Christi procession. These feelings, moreover, were still those of the workers of French origin under the Commune.*
7. *"He had prepared with long hands by secret plots, says M. Thiers, the tradition of the island of Malta. Freemasons like the Chevalier Dolomière and Bosredon were locked up there, and the cowardly Grand Master Homspech did him the honors, as well as the adjacent islands, for a principality in Germany or, failing him, 300,000 fr. life pension, 600,000 fr. indemnity, 700 fr. pension for knights of the language of France. Cafarelli Dufalga, one of the senior officers after Bonaparte, walking through the square whose fortifications he admired, said this word: We are very happy that there was someone in the square to open the doors to us . "*

The support given by Masonry to Napoleon was indicated by de Maistre, and clearly highlighted by Father Deschamps. Cambaceres, the vice-emperor of the time, was at the same time: 1st deputy grand master of the grand Orient, 2nd sovereign grand master commander of the Supreme Council, 3rd grand master of honor of the rite of Heredom of Kilwinning, 4th supreme leader of the French rite, 5th national grand master of the beneficent knights of the holy city - Strasbourg, in Lyon, in Montpellier.
8. *A rabbi who had competed with Gregory, Zalkind Bourwitz expressly said: "the Talmud only forbids stealing the foreigner, (the nacri), but it allows to profit from its error. Now, it is easy to understand that between taking advantage of an error and inducing a gogo in this error the road is not long, Bischoffsheim did not, strictly speaking, steal the nacri in the loan of Honduras. , he took advantage of his mistake, only he had written leaflets to make him conceive of this mistake.*
9. *National Archives: AF IV .*

10. *Châteaubriant seems to believe in some ulterior motive of Napoleon to one day occupy Jerusalem. he writes in the Memoirs from beyond the grave: "Riot of everything, around this time Napoleon imagined the great Sanhedrin. This assemblies did not award Jerusalem to him, but, consequently, it caused the finances of the world to fall to the stalls of the Jews, and thereby produced a fatal subversion in political economy. "*
11. *We find, on every page of history, traces of this protection granted to the Jews by the papacy. In the 12th century century, Saint Gregory defended and protected them throughout the Christian world. Alexander II warmly congratulated the bishops of Spain, who had taken the persecuted Israelites under their protection. Innocent II and Alexander III took steps in their favor. Gregory IX intervened for them in France, England, Spain, he forbade, under pain of excommunication, that their festivals be disturbed. Clement VI granted them asylum in Avignon. Nicholas II wrote to the Inquisition to order it not to force them to embrace Christianity by force. Clement XIII made respect for them this freedom to raise their children as they wanted that Jewish Freemasonry took away from the French as soon as it had power.*

The fact is easily understood. From the heights where he hovered, the Vicar of Jesus Christ saw only the lost for whom he prayed, extending his protective hand over them, while the heads of state, taking their position from the economic and social point of view, were obliged to take care not to disturb the order in the country which they had the duty to defend.
12. *Collection of acts of the Assembly of the Israelites of France and the Kingdom of Italy , by Mr. Diogenes Tama. Salvador, who in his book Paris, Rome and Jerusalem , covers the Sanhedrin of 1807 at length, does not say a word about this address.*

Mr. Théodore Reinach also ignores this characteristic fact.
13. *This is what the merchants of Paris said in 1777, using another form. This is the point of view taken by the anti-Semites in Germany, Austria-Hungary and Romania, who absolutely set aside the confessional question.*
14. *On May 30, 1807, a first decree had already been issued suspending the execution of judgments rendered in favor of the Jews against the farmers.*

The explanatory memorandum read:

Napoleon... On the account which has been given to us, that in several northern departments of our Empire, certain Jews, not exercising other professions than those of usury, have, by the accumulation of the most immoderate interests, put many cultivators in this country in a state of great distress, we thought that we should come to the aid of those of our subjects whom unjust greed would have reduced to these unfortunate extremes.
15. *National Archives, A. F, IV .*
16. *The authority held hands that the decree was rigorously executed. Just for a move from Nancy to Saverne, a decree was necessary. We quote at random the authorization granted to Goudchaux, whose son or nephew was Minister of Finance in 1848, and saved Rothschild by the kindness he had for him at the expense of the Treasury.*

"Napoleon ... On the report of our Minister of the Interior, after hearing our Council of State, we have

decreed and decree the following:

Article 1

Sieur Isaac Goudchaux, eldest son of Jacob Goudchaux, Israelite and merchant in Nancy, is authorized to take up residence in Saverne, Bas-Rhin department.

17. Article 1 of the law of 11 Germinal year XI reads: "From the publication of this law, the names in use in the various calendars, and those of the persons known in ancient history can only be received as first names in the civil status registers, intended to record the birth of children and it is forbidden for public officers to admit any other in their acts. "
18. The chronicler of Illustration once told an amusing anecdote on this subject which, alas! is as topical now in Paris as in Germany, there are so many Mayers here.
- "On the other side of the Rhine, the Meyers with an e , an a , an i , a y , abound as much and more than the Durands in France: Meyer, Mayer, Mêyer, and the anas are entertained by it.
- "For example, a bourgeois from Berlin, Schultze or Miller, arrives at the theater late. The room is full. Not an unoccupied chair, not a free jump seat. And yet Müller or Schültze is keen to see the room and to be seated properly.
- What to do ? It is quite simple. As soon as the intermission comes, he stands at the entrance to the corridor and shouts in a frightened voice:
- Gentlemen, the fire is at M. Meyer's!
- Fire! ... Chez M. Mayer! Immediately, about fifty spectators get up, very pale, and all the Mayers, the Meyers, the Meïers rush towards the exit door, while, very quietly, the Berlin joker chooses, among the stalls that have become vacant, the one who seems the best to him.
19. The Notice on the State of the Israelites in France by ECM cited, under the Restoration, among the soldiers of Israelite origin "General Baron Wolff, Field Marshal, Commander of the Legion of Honor, his brother, battalion commander , knight of the same Legion, Colonel Maurice, Alphonse Théodore Cerf-Ber, captain of artillery, knight of the Legion of honor, Gustave Mévil, captain of artillery, knight of the Legion of honor, Festel, captain, director of the Mutzig depot, officer of the Legion of Honor, Worms Jr., captain and knight, Lion Berr, captain at the Invalides, etc., etc. "
- Napoleon The 1st pedicure, a named Tobias, was Jewish, he held later the same functions near the Duke of Berry. The Israelite Archives Directory This Tobias tells us a bit of a burlesque trait, but touching all the same, because a man who respects his religion, even in the state of a pedicure, is always respectable. "One day in Rosch-Haschanah, Tobias was at the synagogue when he was hurriedly picked up from the Duke of Berry. The embarrassment of the pedicure was extreme, he went to seek advice from the Chief Rabbi Michel Seligman. The venerated pastor associated himself with the scruples of his administered religious, he nevertheless urged him to comply with the prince's orders, a refusal, at this time of outraged clericalism, being able to have serious consequences, but to manage not to do so. violate the solemnity of the day at the last extremity.
- Tobias, very perplexed, arrives at the Tuileries.
- Ah! How I suffer! cried the Duc de Berry on seeing him, I long to be delivered from my ills.
- Tobias bends down, carefully examines the foot, and presses his finger several times on the part occupied by the corns.

- Ouch! shouts the prince, you are hurting me.

- You see, Monseigneur, boldly replies our suddenly inspired pedicure, I notice a violent inflammation, and, under these conditions, there would be a real danger to operate. Wait a day or two, be sure to wrap compresses around the foot, and I'll come back and get rid of your horn.

Thanks to this subterfuge Tobias escaped the cruel end, for such a scrupulous practitioner, of violating the solemnity of Rosch-Haschanah. "

20. In a discussion in the Council of State, he clearly indicated the parasitic character of the race: "One does not complain," he said, "of Protestants and Catholics, as one complains of the Jews. It is because the evil that the Jews do does not come from individuals, but from the very constitution of this people: they are locusts and caterpillars which ravage France . "

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